361 Outside the walls of Shibam in the rich man's suburb of Seheil
342 there are villas, some of them built in East Indian style but none
177 of them as big as those in the city. Several houses in these Had-
hramaut towns are provided with most attractive and welcome swimming pools in which the water is usually kept running by means of small petrol engines.

342 The general principles of house construction seem to be pretty much the same all over the upper Hadhramaut, but it is really only in the main Wadi that elaborate structures are found. Apart from the *dars* in which many of the tribesmen live, and which leave much to be desired from the standpoint of hygiene, it may be interesting to record that in one Wadi through which we travelled, to the north of the main Wadi towards the desert, I found troglodyte Beduins living in caves in the walls of the Wadi. The front of these caves was usually built up with dry stone walling, leaving only a small gap for the entrance of man and beast. Down the Wadi Maseila between Qabr Hud and the sea the Manahil and the Mahra live in huts built of sticks not more than five feet high. In two villages on the Mahra coast many of the inhabitants lived in tents of matting.

Wages and Cost of Living in the Towns.

000 The manner of living adopted by the wealthy of the Hadhramaut and by the tribesmen is sufficiently indicated in other parts of this report. The following notes give an indication of the condition of the wage-earning classes in the towns.

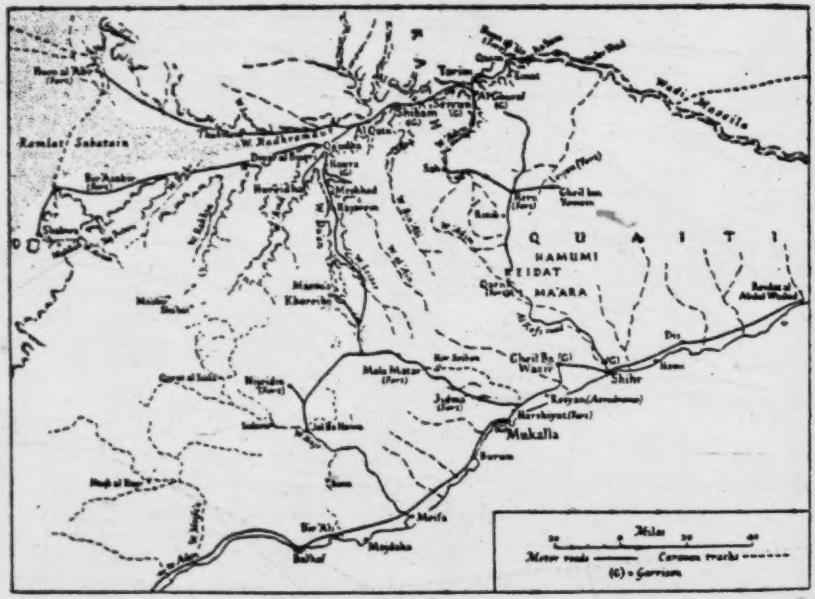
511 For labourers the cost of living is said to be cheaper in Mukalla
435 than in Aden. Firewood and water are free, and there is nothing to pay in the way of ground rent. Rents are very low; as an example, a large building of five storeys costing Rs.15,000 to build would not fetch Rs.20 a month in rent. There is no tax
651 on property. The people in the towns pay their tithes straight to
735 the poor and not to Government.

465 Masons and carpenters receive a rupee and a-half a day, and
435 their assistants nine to ten annas. Labourers generally receive from nine to twelve annas a day. Coolies on ships are paid twelve annas and food. In Mukalla, porters receive from one pice to two annas a load according to distance. From the Customs to the western gate of the town (just over a mile) is two annas, but most carries are those earning two or three pice. The price paid for carrying water to houses from the public fountains attached to the town water-supply of Mukalla is two pice a tin and three pice for two tins.

In Kanina, Hajr province, masons receive a rupee a day, and their assistants five annas. Carpenters are paid by piece work. Three pice is paid for carrying one load of water on donkey back from below the town. Field labourers are paid five dollars and food a month or by piece work.

2:Ingrams G-5 (1934-35)1945 MM2 Hadhramaut MM2

serfs whose economic condition is so oppressive that they have almost fallen to the level of the beasts whose labours they share on their wells. The seiyids dominate the life and thought of the country and, though some of them, those with whom the Westerner comes into contact, have furnished their houses with most of the comforts, many of the luxuries and still more of the barbarities of the West, Western influence ceases at that point and they have been described as "members of the most fanatical sect in Arabia." There are over 20,000 of them in the country and with their families they probably represent about a fifth of the population. The Hadhramaut is also a particular and holy land for it contains the tomb of the prophet Hud and a whole host of minor prophets and saints.



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The country contains the most extraordinary contrasts. Civilization ranges from extremes of luxury and comfort to utter squalor, from considerable culture to complete savagery. The poor town classes usually have enough to eat but no margin, the bedouins live on the verge of starvation. You find the highest standard of morality among the bedouin, but in the towns and especially on the coast vice is all too common: theft, however, is surprisingly rare. Formal religious observance among the settled people is widespread but there are few "good" men. Those there are stand out like beacons. Among the bedouin there is less formal observance (some tribes scarcely pray or fast) but a higher standard of honour

7: Stutler-Raemaeken T-3 (1950-51) 1953 MM2 Hadhramaut MM2

It is the same type of building that has been carried to perfection in the towns. This brings us to the chief group of interest—the townsfolk.

The ancient cities usually lay on some small eminence in the centre of the main valley or up a side valley. They had defence walls round them and were probably manned by very well-organized garrisons. When the "middle ages" or "dark ages" of Arabia came upon this area with the decline of the land trade routes in the second century, these cities seem to have been abandoned as the empires broke up. The people who remained after this decline seem to have taken to living in eagles' nests and cliff-side towns built on the steep slopes of the valleys. They may be the forefathers of the town dwellers found today in the main valley of Hadhramaut and its tributaries of Wadi Do'an, Wadi bin Ali, and Wadi 'Idm.

People of the side valleys remained much closer to bedouin tradition than in the main valley, as in lovely Do'an, for instance—the narrow, riverless valley, its bed entirely covered with thick palm groves which are irrigated with water collected in pools and tanks from the yearly rains. They live simply, drinking the old bedouin drink of husk coffee with ginger and eating the plain millet cakes with a few dried herbs and vegetables (instead of tea and imported rice as is now done in the large towns). There are no natural resources here. Food, except dates and honey, is scarce. To earn a living the Do'anis go and trade abroad, mainly in East Africa. The women of the valley retain their picturesque costumes with heavy jewellery reminiscent of the bedouin silver. Their dresses are mostly of homespun black cotton (as also the men's coloured loin cloths), but for "best" they wear silver embroidered black velvet with gold and silver braid bodices.

Their cliff towns are a fair size and an amazing heaping-up of one building above the other. They are solid and well built of several storeys, on a long narrow plan parallel to the hillside in order not to dig too far into the mountain. Massive walls have small windows and corbelled cornices not found elsewhere in this area; they have a Gothic decorativeness that is pure instinct and a lovely rough, crumbling mud surface that fades into the mountainside because they are made of the same material as the mountain itself. Usually the houses are laid out in small apartments, a room with a lobby and a washroom to each; sometimes one, sometimes two to each floor. Both buildings and streets are narrow for lack of space.

But when we come to the great Wadi Hadhramaut the streets are wide and the buildings are much larger and more sophisticated. This Wadi has its underground river and innumerable wells. Luxury abounds. The people from the great valley towns—Shibam, Saiywun, Terim—made their fortunes in Singapore and Java, and here one comes to the most impressive buildings of Hadhramaut.

The great desert town of Shibam with its 500 houses is a town of merchants only. Contrary to all other towns its site is on an eminence in the centre of the valley, and I wonder whether it may not be an old Sabean site. The buildings on the outer rim of the town form a solid wall, five to six storeys high, and these are the houses of the great, where they get a maximum of air, light and view. Six storeys is the agreed maximum, so that no one shall overlook his neighbour. Only the ruler's castle, on

22: Reilly G-8 [1939-41] 1941 MM2 Hadhramaut MM7
Middle East Islands (2)
Socotra.

Socotra has also a good breed of small, straight-backed cattle, a rarity in this part of the world.

With its commanding geographical position on the sea routes to the East and to the African coast, Socotra would probably have a much greater importance but for its lack of any good harbour. As it is, this interesting and attractive island receives little attention and has few European visitors. Aden's official contact with it is usually limited to the payment of the Sultan's stipend and to the annual visits of one of His Majesty's ships conveying the Governor of Aden or a political officer on tour.

The total area of the Aden Protectorate exceeds 100,000 square miles; that is to say, it is about as large as the United Kingdom. The size of its population is not known with any accuracy, but it is estimated to be about 600,000. With the exception of a few Indians living at Mukalla, a small colony of Arabian Jews at Dhala, and, in some parts, some imported African blood, the people of the Protectorate are wholly Arab. There are wide differences among them, for they vary from the settled communities of Lahej, Mukalla, Shehr, and the towns of the Hadhramaut Valley to primitive and semi-nomadic Bedouin. Between these extremes are tribes whose traditions and environment produce divergent characteristics, although they are alike in the essentials of race, religion, and language. Apart from the towns, the tribal system prevails throughout the country, and inter-tribal jealousies and feuds have been a cause of chronic disturbance, which has not yet been wholly cured by the Protecting Power.

The Arabs of the Protectorate are a race of small but hardy people, and their virtues and their faults are largely the outcome of their environment. Living in a rough and comparatively barren country, they are frugal, patient, and industrious. The poverty of their country forces many of them to seek their livelihood abroad. They make excellent seamen, and, as such, they are to be found scattered over many parts of the world. In common with many other mountain people, their institutions are democratic. Every tribesman is as good as his neighbour, including his chief, who, in a tribe, is only the first among equals. It is true that there are sections of the population who are subject to the tribesmen and who are liable to oppression, but the dominant characteristics of the people are a strong individualism and a love of freedom. They are said also to be avaricious. Avarice is indeed a common fault among them, but it is natural that money should be greatly valued in a land in which it is scarce and hard to

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

going to erect a house for himself here and, in accordance with the good custom, begins with the mosque. There are some fine houses in Ḥurēḍa whose owners live in Djohore, Singapore, or Java. The actual inhabitants seem to be very poor. Outside the town there are some fine date-plantations, it is true, but the total impression is one of decline. Everything that is fine and prosperous owes its existence to money that is earned abroad. The tie between a Ḥaḍramī and his birth-place is very close, and if he is doing well, he returns from time to time, and when he sees the evening of his life approaching he longs to spend it in the little mud town where he was born, and, finally, to await the Day of Resurrection in Ḥaḍramī soil, which for him is consecrated ground. This is why there are here palaces and country-seats of sayyids and mighty castles of sultans, whilst the Bedouins live in rock-caves or lean-to shelters, always on the verge of starvation, and the home-staying town-dweller does not rise beyond a very poverty-stricken existence. We are only just at the portal of actual Ḥaḍramaut and soon shall see contrasts so moving, that it will sometimes be difficult to grasp the fact that we are in a real world, and are not dreaming after reading a centuries-old story from the "Arabian Nights".

3. THE SURROUNDINGS OF THE TOWN.

On May 21st we intended to see something of the surroundings of Ḥurēḍa. Therefore, we asked Sayyid ʿAlī, the Bedouin member of the el-ʿAṭṭās family, to go with us. Most sayyids are not to be tempted for walks in the country at this time of the year! At the request of some of the notables we go to a spring which flows from out the mountain-wall a mile south-west of Ḥurēḍa, just at the spot where the limestone stratum rests on sandstone. Enemy Bedouins are said to have stopped up this spring, which formerly flowed much more copiously. The foreigners, held to be so proficient in all technical matters must say how the spring is to be put right. If there were

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

look as though this is still possible in any way; the drifting sand has killed the date-palms and reduced to a minimum the cultivation of *dhura* and the like. The hamlets are partially deserted and the mud houses fallen in.

The very ancient town of Hēnin [1] has shared this fate. The place lies like a long line at the foot of the rock-wall. Castles and defence turrets higher up have fallen into ruin as have most of the houses of this once important town on the road to the Yemen.

Bin ᶜAwaḍ Martaᶜ has returned to his fatherland from Surabaya with the resolve to try to check its decay. The family house has been restored by him and a new storey built on to it. He has brought from Java a motor pump which has been set up on the 70 feet deep well. The pump supplies 30 gallons of water for irrigation per minute so that, if it works for eight hours a day, it just suffices to wrench a few acres of *dhura* from the sandy desert and to keep alive the 200 young date-palms which are planted between.

Bin Martaᶜ himself now also realizes that this is but a service of love at a death-bed and that his motor pump cannot save Hēnin from decay and from the engulfing sea of sand. Hēnin is like a little town destroyed by storm on the rocky coast of an interminable sea of sand which has first swallowed up its palm-groves and is now submerging the place itself. We have seen nothing of the Bā ᶜAṭwah, the poet beggars of Hēnin. [2] They have been driven by poverty to the prosperous parts of the valley of Ḥaḍramaut and to Java.

Hēnin is nominally under Qeᶜēṭī rule; the Sultan of Shībām and el-Qaṭn protects the place and the insignificant little villages surrounding it. That evening, in the great *madjlis* of Bin Martaᶜ's house, we met the poor, simple shēkhs of the

[1] Cf. el-Hamdānī, *op. cit.*, p. 85, l. 19*sqq.*, 86, l. 20 *sq.*, 88, l. 10 *sqq.*; De Goeje, *Hadhramaut*, in *Revue Coloniale Internationale*, ii. (1886), p. 110.

[2] C. Snouck Hurgronje, *Zur Dichtkunst der Bā ᶜAṭwah in Ḥadhramōt*, in *Verspreide Geschriften*, v. (Bonn, 1925), p. 393 *sqq.*

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

neighbourhood and also the chief of the Ṣē^{c}ar Bedouins. They inhabit the *djōl* and the wādīs to the north of Hēnin. The Ṣē^{c}ar have the name of being very primitive and poor. Although the shēkh, who lives in the Rēdet eṣ-Ṣē^{c}ar, was very friendly, he nevertheless avoided falling in with our request that we might be allowed to visit him in his *rēda*.

We spent the night at Hēnin in a room, as the roof-terrace, which was not yet completed, was taken up by the family. The heat and the mosquitoes, which owe their existence to the motor pump, made sleep impossible.

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

doctor, for whom Friday is a holiday. The car which follows is filled with armed Bedouins, members of the tribes through whose land we shall pass. The district of Terīm ends just outside the city. Mud defence turrets and fortifications are pointed out to us, where, up to a year ago, shooting still went on. The aspect of the villages and neglected plantations shows that prosperity has been here disturbed by warfare. Some of these villages are under the rule of Sayyid el-ʿĒderūs, others are independent, that is to say, they belong to the tribes in whose territories they are situated and are not under a *dōla* (a government), as the expression goes here.

The road runs over a sandy plain to the deep Wādī ʿAdim, which seems to be fairly well watered, to judge from the thick vegetation along its banks and from its fine groves of palms. Here lies the village of el-Mesīle, the birth-place of our learned Javanese Ḥaḍramī, Sayyid Hāshim. The village chief had received instructions from Sayyid Abū Bakr to provide a midday meal for us, so he stands ready waiting with his pots and the sheep which is to be killed. We stop just long enough to pick him up with his sheep and cooking-pots and then on we go again through a hilly, sandy region with here and there villages and plantations. The further we go the poorer become the villages; the gardens are partly dried up and half of the houses are in ruins. The male population has been decimated by intertribal warfare, and now poverty and starvation are killing the rest.

The drivers have difficulty in finding a practicable track between the sand-hills. At last we reach Ruḍēḥ, the village of Sayyid el-ʿĒderūs, where donkeys are waiting for us. The drivers are of the opinion that the cars can go on still further if we will all help by pushing from time to time. We are again obliged to go through the sandy bed of the *sēl*. Great exertion is necessary to get the cars through the loose sand, but after that it is good going over loam plains and through wādīs. Sometimes a descent or ascent has to be dug, but we are prepared for that: pickaxes and spades have been brought.

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

to our host's little collection. After much insistence the caravan leader agreed to this, but when falling darkness forced us to leave el-ᶜUrr, we noticed that the owner of our camels, who had come with us in person, was carrying the stone on his shoulder. He thought that it would injure his camels, although they were very lightly laden, and he demonstrated by running fast, jumping, and so forth, that it was no hindrance to himself!

9. AN EXTRAORDINARY NIGHT.

It was pitch-dark as we approached Bā Ḥafār, lying at the entrance of Wādī el-Khūn, which runs from the north. We had to follow the *sēl*-bed, which was full of water, after having ridden for some time through a narrow date plantation beside the bank. My donkey caused great consternation when, having had a long drink, he lay down at his ease in the middle of the lukewarm pool. Everyone rushed, in answer to our cry of distress, to rescue the instruments and photographic material from the saddle-bags; the donkey's bath ended however without doing any damage.

Bā Ḥafār is a miserable village, with inhabitants as poor as Job and living in huts. Its mud houses have been destroyed in tribal warfare; the remaining population is too weak in numbers and strength to rebuild them. Only one mud house had been restored, and on its roof we pitched our camp for the night in brotherly company. Very soon a number of inquisitive men came to the roof to enjoy the unexpected sight. Here something happened that we had never experienced before: the women-folk also came, a little later, to satisfy their curiosity. They sat down, huddled against each other, in a corner of the roof opposite to that which we had chosen for sleeping, with only the stairway space between us. As they had no thought of going away again and were enjoying intensely the novelty of what they saw, we were obliged to go on with our business without letting their presence disturb us.

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

oo6us. The camp-beds which, from being small packages, became long, large objects drew from them a cry of amazement. When we undressed, the amazement frequently turned into great merriment. We hoped to put an end to the visitation by suddenly switching on the beams of an electric torch. Giggling and scrambling to hide behind each other they crept away, and for a moment we were anxious lest any one of them, in her fright, should jump off the roof. Before long the girls and young women were sitting hidden away behind the backs of the old ones and so they sustained the glare in their eyes and the roars of laughter of the men and boys. When I fell asleep the gossiping black figures were still sitting there.

• 611 On June 4th, we were awakened by the rising sun. All around is wrapped in slumber and the women have disappeared. I gaze out across the little wādī with its miserable hovels. On the sand around our house I see shapeless, black forms lying. Then one of them begins to stir and, drunk with sleep, a woman sits up. She gets up, totters, shakes some dust and sand off the black rags that she wraps round herself, and treads silently away to her hut to resume her monotonous life of poverty. Another soon follows and gradually one after the other vanishes. Here we had for a moment a glimpse of the grey poverty and the monotonous life of hunger in a village of this part of Ḥaḍramaut, where the inhabitants have been decimated and their energies sapped by war, the surviving men have fled from its misery to foreign lands, and the long-suffering Ḥaḍramī women, who never leave their country, alone remain. The world of women and of family life always remained a closed book to us.

10. A VISIT TO ʿENĀT.

361 The distance from Bā Ḥafār to Qasam is not great, and we
346 arrived in that dead little town quite early in the day, to
511 find the car promised by el-Kāf awaiting us. We drive then through the town, which is half in ruins; yet, a sayyid who

24:Meulen and Wissmann T-S (1931)1932 MM2 Hadhramaut MM2

has made his fortune abroad has built here a princely house for himself. He has, of course, not forgotten to render thanks to Allah at the same time by building a mosque, a glittering white masterpiece of Ḥaḍramī architecture. The contrast between the great wealth of many sayyids and the poverty of the great mass of the people does not seem to be poignantly felt here. The palaces of the rich stand right in the midst of dying towns; their children, frequently overdressed, play with the almost naked black children of slaves. The rich return of their own accord from lands of culture and prosperity to their own land of appalling poverty, to enjoy within its borders the wealth they have accumulated. Allah has willed that there be rich men in the world and poor men to whom they should be able to give alms. It is fit and proper that there should be beggars in every good Muslim society and especially a plentiful supply of them in places of pilgrimage, so that the pious may have ample opportunity to practise the generosity commanded by Allah. We have noticed little jealousy or class conflict in Ḥaḍramaut. This is certainly due partly to the democratic way of living. The privileges of the sayyid class have a religious and not a money basis. Soldiers, household slaves and the free citizens of the village meet in the *madjlis* of the rich and all eat there in company, drink from the same bowl and join in the same converse.

From Qasam we go by car along the high clay bank of the *masīla* (the bed of the wādī), which has been eroded by the *nuqra*. Having reached a point opposite ʿĒnāt we attempt to cross the wide sandy bed of the *masīla* to reach the town. The palm plantations have been growing progressively thinner and the soil here is entirely covered by a layer of sand. We stall constantly in this sand in the *masīla* and have difficulty in reaching ʿĒnāt, where everything speaks of vanished glory. The town is scattered over a wide area; great open spaces give one the impression that the population was formerly much larger than it is now. At one time many pilgrims were attracted here by the seven *qubbas* which adorn

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

in the saddle, for the camel sees obstacles on the ground, which escape my searching eye, so that unexpected swerves are the result. It is a fantastic and most exhausting ride, which only comes to an end when, close to the little town of ᶜAmd, we reach the house in which we are to be lodged. The rest of the caravan arrives after us in dribblets, and before long we are sitting together on the spacious roof of our guest-house, onto which crowds of inquisitive folk are flocking.

Nowhere, so far, had so much Malay been spoken and nowhere was conversation so frank and open. ᶜAmd appears to be a town on the decline and very poor and to suffer much from protracted warfare. This condition of things leads the young men to seek their fortunes out of the country, Java attracting the bulk of them. The consequence is that a great many wives and children remain behind in poverty. The number of boys who are sent from Java to be brought up in ᶜAmd is relatively large. They can be distinguished at once from among their dirty little comrades by their better dress and greater cleanliness. They form a part of our visitors that night and begin with great boldness to talk in Malay, to show off their knowledge. These youngsters look upon their sojourn in ᶜAmd as a real period of exile and pine for Java.

The discussions over plans for our further journey were disappointing. It was considered to be out of the question for us to go to Niṣāb, but they could certainly bring us to the coast towns of Bal-Ḥāf or Bīr ᶜAlī. Everyone deserted us at this point, even our own Sayyid ᶜAlī el-ᶜAṭṭās, but we held on to Niṣāb. Before we retired to a roof-terrace higher up, we had Sayyid Abū Bakr el-Kāf's letter of introduction and those from the Sultans of Sēwūn and Shibām read aloud, which made a noticeable impression. I added thereto that we were determined to go to Niṣāb and that we wished to leave on the morrow. So we bade farewell to this company, which was to carry on its consultations until deep into the night.

It is appreciably cooler at ᶜAmd than it is further in Ḥaḍramaut, Terīm being the hottest place. The altitude of

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

312 The way ran by the river all the time now, through an un-
361 interrupted grove of date-palms. At one time the path follows
511 the left bank, then at another the right. At regular intervals
241 we pass long, low dams made of boulders; these store up the water which is conducted through channels for the irrigation of the palm-gardens. The fringe of palm-trees is not, as a rule, wide and above it, against the rocky slopes, where no shade falls, villages swelter in the heat of the sun. They are always in a good strategic position, for this fertile Wādī Ḥadjr has been a much disputed territory until a short time ago. To this must be attributed the low degree of prosperity and the lack of intensive cultivation of all the arable land here. In this respect Wādī Dōᶜan is on a much higher level.

361 After a few hours the wādī becomes narrower, the rocky
342 slopes approach the river, and the cultivated strips of land grow narrower and, at last, cease entirely. Our way goes over a plain strewn with sharp, reddish-brown stones, where lies the village of Ḥuṣn Mṣēneᶜ, which consists entirely of houses with neither front nor back walls; they are like short tunnels of stone with their further end towards the rock-wall and their front facing the river. When we asked the reasons for this way of building we were told that they were poverty and the great heat; in this way advantage is taken of the breeze which blows through the tunnels. Its inhabitants belong to a kind of gypsy tribe living apart from other people. Further on they dwell in large villages of straw-huts; they are half-nomads and are despised by the settled inhabitants.

312 The wādī narrows until it becomes a rocky gorge through which the river flows underground. Its narrow bed is full of boulders; probably the *sēl* after rain rushes through here above ground as well. The path rises steeply up the rocky slope, and it is a real feat on the part of the camels to climb up, with their heavy loads, over the slippery boulders and then to descend again into the wādī where it widens out. Halfway through the gorge the river comes to the surface again, showing a beautiful greenish-blue colour.

is known of the mineral reserves of this region, and most of the local industries are small and primitive. Salt is the chief export of the Colony; tobacco, honey and fish products, of the Protectorates.

The port of Aden is visited regularly by ships from all parts of the world. Within the last few years, the Colony has also become a regional center for air services to Cairo and other cities in the Near East and East Africa. Communications between the Colony and the interior are mainly by roads and caravan trails, supplemented by a coastwise dhow trade. Camels and donkeys are the primary means of transport, but the use of motor vehicles is increasing along the main routes. Roads suitable for motor traffic link Aden Colony with certain population centers in Western Aden Protectorate, and Mukalla with the larger towns of the Hadhramaut and adjacent coastlands. Access to the interior is also provided by military air services.

Food and Nutrition

Aden Colony is a cosmopolitan community, in which a variety of food habits is found among the peoples of different racial and economic groups. With the exception of fish, milk and limited supplies of garden vegetables, all foodstuffs are imported. Undernutrition is prevalent among the poorer inhabitants, and particularly among the transient laborers from the interior.

Food supplies are never abundant in the Protectorate, where cultivation is restricted by the nature of the terrain and the scarcity of water in many areas. Anything which interferes with normal production, such as droughts or an invasion of locusts, may result in local food shortages, often approaching famine conditions. The Hadhramaut was seriously affected during the widespread drought in 1943, and children were evacuated from some of the famine areas to relief camps in Mukalla.

The average Arab diet is simple, while that of the pastoral tribes is almost invari-

ably meager. The basic foods are usually breads, dates and milk products, supplemented by vegetables and fruits in season and by varying amounts of meat and fish. Although breads are most frequently prepared from sorghum millet (durra), other forms of millet, as well as maize, wheat and barley are widely used. Rice is generally popular, and large amounts are imported. Dates constitute one of the main food items throughout this region; date palms flourish along some wadies, but the annual crop is inadequate. Numerous types of vegetables and fruits are available in the agricultural areas.

Sheep and goats are raised in both the Colony and the Protectorate. Their milk is used extensively, but only the pastoral tribes are apt to have a sufficient supply. Cow's milk is also consumed in the Colony and in some inland districts, particularly in Western Aden Protectorate, where the grazing conditions are suitable for cattle. Camel's milk is a staple food among certain Bedouin tribes. Ghee, or clarified butter, is employed in the wealthier families. The fat from the tail tissues of the local breed of sheep, which is an important substitute in the Colony and among the eastern tribes, is almost unknown in Western Aden Protectorate. Sesame is cultivated in many areas, and the oil constitutes another source of fats. Meat is seldom consumed more than once a week, except in the more prosperous households. Fish are plentiful along the coast, and both fresh and dried fish are commonly used in the diet.

Housing

Several different types of dwellings are found in Aden Colony. In general, the standards of housing are higher than in the neighboring territories. All variations are encountered between the multistoried stone houses of the wealthy Arabs, the modern style villas of the European and official communities, and the one- or two-story structures of stone or mud brick in which most of the people live. Regardless

A 342 of size and construction, the houses usually have flat roofs, which can be utilized during the summer months for sleeping purposes. The increase in population within recent years has led to the growth of settlements of *kutcha* huts, made of reeds, palm leaves or corrugated iron, in the outlying districts. A 361 Some of the laborers employed in handling 362 cargo or coal are quartered in barracks, but 511 many live in crude hut settlements in which the sanitary conditions are a menace to both townships. Slum clearance was started in 1943, and housing programs have since been undertaken in Crater and Sheikh Othman. They are financed by the Colonial government and subsidized by grants from the British Colonial Development and Welfare funds.

H 342 Stone, mud brick and brushwood are uti- 361 lized for building purposes in the Protectorate. The type of housing and the character of the villages in different areas are governed by the materials available and the need for making them defensible. Walled settlements predominate, but scattered dwellings surrounded by brushwood stockades are frequent in Western Aden Protectorate. In the towns the larger houses of stone or mud brick have from 3 to 6 H stories, with accommodations for the live- 342 stock on the ground floor. In contrast with 511 the elaborate dwellings of the wealthy, the 361 homes of the tribesmen are small and rarely of more than one story. They are typically overcrowded, dark and insanitary, while the animals are often kept in close association with the family. The Bedouin in the interior use the traditional camel-hair tents, but the nomadic tribes and fisherfolk near the coast live in huts of straw, thatched palm or matting.

ENVIRONMENT AND SANITATION

Water Supplies

A 312 Water is usually scarce, except in parts of the western highlands which benefit from a heavier rainfall. The main water supply for Aden Colony is derived from 10 deep

Africa, are found in the coastal area. Numerous species of *Culex* are present, including *C. quinquefasciatus* (— *C. fatigans*), a potential vector of filariasis. A species of *Taeniorhynchus* has been described from Western Aden Protectorate.

Mosquito control measures have been carried on by the health authorities in the Colony for several decades. They involve weekly inspections of all premises to eliminate breeding sites, the protection and the larvicidal treatment of permanent bodies of water, the reclamation of swamps and low-lying lands in the vicinity of the towns, and the supervision of the dhows using the port. The Aedes index was 0.014 per cent in 1950, in contrast with 4 per cent in 1930.

Flies. Flies are abundant in towns and villages, where the insanitary conditions around markets, cattlesheds and dwellings favor prolific breeding. They are most numerous between November and March. The house flies, *Musca domestica* and related species, are ubiquitous and undoubtedly play a role in the spread of intestinal and eye infections. The stable fly, *Stomoxys calcitrans*, is prevalent. Sandflies are numerous, among which *Phlebotomus papatasii* is presumably of primary medical concern. The tsetse fly, *Glossina tachinoides*, was reported early in this century from the Haushabi and the Subeihi tribal districts in Western Aden Protectorate.[9] It has not been collected in recent surveys, however, and the original observations remain the only record of its appearance outside Africa.[20] Campaigns against flies, employing DDT, Gammexane and other insecticidal sprays in markets and public buildings, are undertaken periodically by the health authorities in the two townships of the Colony.

Lice. All forms of human lice are found, particularly among the inhabitants of towns and villages in the interior. *Pediculus humanus corporis* is prevalent in the highland villages, where it is the vector of louse-borne typhus and louse-borne relapsing fever.

Fleas. Both *Xenopsylla cheopis* and *X. astia* parasitize the rats in this region.

75 per cent in Shuqra. In most localities, the infection rates ranged from 27 to 88 per cent among children under 15 years of age and from zero to 48 per cent in persons over 15 years of age. The Fadhli and the Abdali tribal districts were the most seriously affected regions visited.

Diseases of the Skin. Favus, ringworm and other mycotic skin infections are widely distributed. Madura foot is common in the Protectorate, and cases are seen in the Colony hospitals each year among patients from the interior. Phagedenic ulcers are responsible for considerable disability among laborers in the Colony and in all parts of the Protectorate. Several thousand cases are treated each year in the hospitals and the dispensaries in Aden Colony, where they are usually designated as "Yemen ulcers." The ankle is the most frequent site of infection, and amputation is often necessary in neglected cases.

Scabies and impetigo are prevalent, especially among the children of inland towns and villages who live under congested, insanitary conditions. By contrast, surprisingly few cases of scabies are encountered among the children seen in the schools in Aden township.

Leprosy. Leprosy is endemic in the Protectorate, but no indigenous cases have been reported from the Colony within recent years. The infection is probably not extensive, although foci of the disease are known to exist in the Hadhramaut and in the Lahej, the Dhala' and the Abyen areas in the western protectorate. As lepers are not discriminated against socially, some difficulty is encountered in controlling the movement of infected individuals in the Colony. A small leper hospital is located at Sheikh Othman: it receives patients not only from Aden territory but also from Yemen. Eighteen of the 29 patients in residence in 1939[18] were open nodular or lepromatous cases.

Other Infections. Tetanus is endemic, but reported cases are rare.